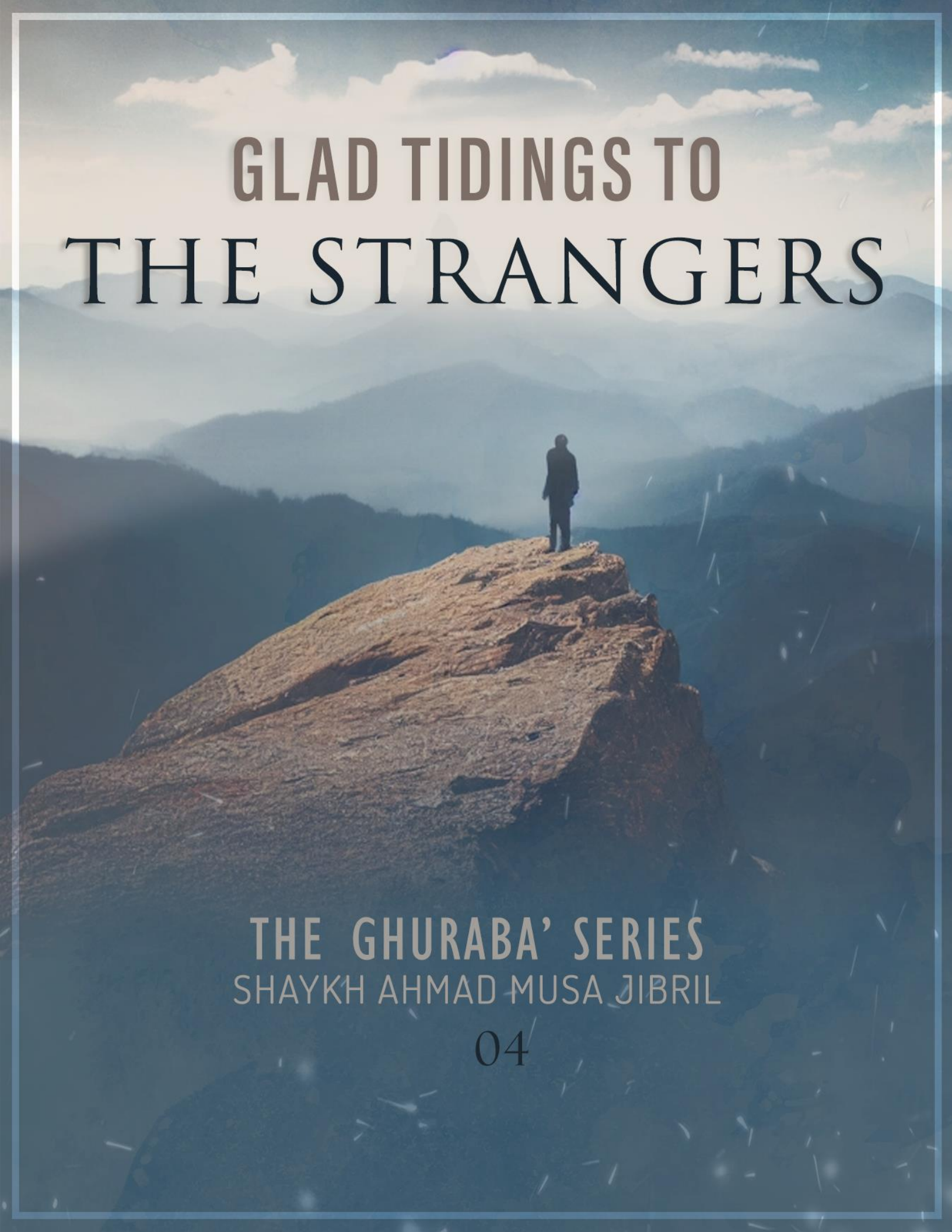
GLAD TIDINGS TO THE STRANGERS



THE GHURABA' SERIES

SHAYKH AHMAD MUSA JIBRIL

04

GLAD TIDINGS TO

THE STRANGERS

The Ghurabā' Series (04)

You Will be Treated with Hostility

Ash-Shaykh Al-Imām Ahmad Mūsā Jibrīl (حفظه الله)

بسم الله الرحمن الرحيم

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الحمد لله رب العالمين، وصلى الله وسلم وبارك على عبده ورسوله نبينا محمد، وعلى آله وصحبه وسلم تسليماً كثيراً مزيداً إلى يوم الدين، أما بعد

After Jibrīl عليه السلام took the Messenger (ﷺ) forcefully, pressing him hard and giving him the first revelation of اقرأ, the bravest, most fearless of men (ﷺ) returned trembling to Khadījah رضي الله عنها from the Ghār Hirā (the Cave of Hirā) with his heart beating severely. Khadījah رضي الله عنها covered him. She calmed him down and she comforted him as best as she could. Then she took him to Waraqa Ibn Nawfal and she said to Waraqa رضي الله عنه ورحمه الله, *"Listen to the story of your nephew"*, referring to the Messenger (ﷺ). In the story we all know, the Messenger (ﷺ) begins to inform Waraqa رضي الله عنه of what he saw. Now Waraqa here is, of course, a believer, and he was the first believer in the Prophethood, in the Nubuwwah, after the revelation of اقرأ. But he didn't live long enough to see the Risālah (the Message). The first man to believe in both the Messagehood and the Prophethood was, of course, Abu Bakr As-Siddīq رضي الله عنه.

And another note on that topic is that scholars dispute whether Waraqa was considered a Sahābi or not. Of course, he was a believer, but they dispute whether he was a Sahābi or not. Ibn As-Sakkan, At-Tabari, and Al-Baghawi considered him a Sahābi. Abu Al-Hasan Burhān Ad-Dīn Ibn Ibrāhīm Al-Biqā'i wrote a booklet affirming that he's a Sahābi. While other scholars (and a lot of them) like Ibn Kathīr, Al-Dhahabi, Ibn Hajr said that he was a believer, but he wasn't classified as a Sahābi. A third group of scholars, like Ibn Manda and Al-Kirmāni, they mentioned this dispute that we mentioned, but didn't take sides, they didn't go either way.

Waraqa said, *"This Nāmūs is the same one (meaning Jibrīl) who keeps the secrets, whom Allāh* سبحانه وتعالى *has sent to Mūsā* عليه السلام*."* Waraqa referred to Jibrīl عليه السلام as *"An-Nāmūs"*. Nāmūs is a popular Arabic term today for

mosquitoes. And it's not an Arabic slang, nor is it a new term, because Shihāb Ad-Dīn An-Nuwayri, who died 677 years after the Hijrah, mentioned *'Ba'ūd'* and *'Nāmūs'* as terms for mosquitos, which indicates that it's old Fusha and not a new slang. Terms, like an-Nāmūs, that have multiple, various meanings are referred to in Arabic as Al-Ishtirāk Al-Lafdhi, and you can tell the difference by the context of the sentence that they're mentioned in. The reason Waraqa referred to Jibrīl عليه السلام as An-Nāmūs is because it was popular among the People of the Book back then to refer to Jibrīl عليه السلام as An-Nāmūs, and we know that Waraqa had great knowledge of the Old Scripture. An-Nawawi رحمه الله said it's by Ijmā', by consensus, that when Waraqa said An-Nāmūs, he means Jibrīl and no other than Jibrīl عليه السلام. An-Nāmūs also means, in Arabic, a trap, like the traps used by hunters. It also means gossipers. It also has the meaning of deception and cunning. It also refers to houses or shelters that monks live in. It also means one who holds secrets among other definitions. So Jibrīl عليه السلام had the secrets of the revelation and that's the connection between the literal meaning and referring to Jibrīl عليه السلام as An-Nāmūs, because he held secrets of revelation.

Waraqa said, in explanation to the Messenger of what terrified him, he said, *"This Nāmūs (meaning Jibrīl), he's the one who keeps the secrets and he's the same one Allāh has sent to Mūsā* عليه السلام*."* There are several reasons why Waraqa specifically chose Mūsā عليه السلام as an example instead of 'Īsā عليه السلام, even though Waraqa was following the teachings of 'Īsā. And among those reasons is that Mūsā received the Tawrāh which is the main source, while the Injīl revealed to 'Īsā was a mere confirmation and a continuation. Allāh said,

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ ٱلتَّوْرَىٰةِ وَلِأُحِلَّ لَكُم بَعْضَ ٱلَّذِى حُرِّمَ عَلَيْكُمْ ۚ وَجِئْتُكُم بِـَٔايَةٍ مِّن رَّبِّكُمْ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ

And [I have come] confirming what was before me of the Torah and to make lawful for you some of what was forbidden to you. And I have come to you with a sign from your Lord, so fear Allāh and obey me.[1]

[1] [3:50]

Allāh says in the Qur'ān, quoting ʿĪsā, *"I have come confirming that which was before me of the Tawrāh to make lawful to you part of that which was forbidden upon you."* So Waraqa mentioned, what would be in *that* context, the Messenger who had the Mother Book, with the more comprehensive, detailed teachings rather than the continuation or confirmation which was ʿĪsā and the Injīl. And mentioning Mūsā عليه السلام in that context goes to show that the Prophet Muhammad (ﷺ)'s Messagehood resembles or more closely relates to the teachings of Mūsā عليه السلام, in that the teachings they both were sent with were more comprehensive and detailed.

Another rationale or reason why Waraqa may have mentioned Mūsā عليه السلام instead of ʿĪsā is because Mūsā resembles the Messenger (ﷺ) in another way, and that is that Mūsā was sent as a Niqmah, as a retribution, to Fir'awn and those who were with Fir'awn. And that's similar to the Messenger (ﷺ) who was sent as a Niqmah to the Fir'awn of this Ummah, Abu Jahl and those with him, unlike the situation and outcome in the story surrounding ʿĪsā, عليه السلام and his followers. So Waraqa possibly chose what would be more similar.

So in the first rationale that I mentioned, it's because their message is similar, in that they were both comprehensive, unlike the message of ʿĪsā which was a continuation. And the second rationale is that they were similar in that they, Mūsā and the Prophet Muhammad (ﷺ), were sent as a retribution to their enemies, unlike the story of ʿĪsā عليه السلام.

I don't want to branch out with details, but when something is mentioned, some beneficial details come to mind. I said earlier — I just mentioned —I said, *"Abu Jahl, the Fir'awn of this Ummah*", and that's actually a portion of a Hadīth that's in Musnad Ahmad, it's also in At-Tabarāni, and you'll find it in Al-Bazzār. It's authenticity is disputed between being weak and Hasan. And that's mainly due to the fact that it's alleged Abu ʿUbayd ʿĀmir didn't hear the Hadīth from his father, the companion ʿAbdullāh Ibn Mas'ūd. Some say, "*But At-Tirmidhi accepted that specific chain as Hasan."* Others came back and did a rebuttal on that. There's also a narration where there's a discrepancy where it's ʿAmr Ibn Maymūn who

narrates it from 'Abdullāh Ibn Mas'ūd instead of the son of Ibn Mas'ūd, Abu 'Ubayd 'Āmir. Then there's some narrations that in the Hadīth that include *"Fir'awn of this Ummah"* and there's narrations where it's omitted. So the addition of *"Fir'awn of this Ummah"* is classified between weak and Hasan. But putting the Hadīth authenticity dispute aside, there's definitely many actual similarities between the two in reality and in history. Fir'awn and Abu Jahl were both notorious leaders. They were heads of their people. And they both conspired against their messengers and the message that they were sent with. They're similar in that they both tried to destroy their messengers and message that Allāh سبحانه وتعالى sent them through every possible means and every chance that they had. They both gathered their people, they both led an army, they collaborated against their messengers, and they both were humiliated and destroyed fighting against their messengers. One of them was begging and pleading while he was drowning under the same waters he used to boast about.

أَلَيْسَ لِى مُلْكُ مِصْرَ وَهَـٰذِهِ ٱلْأَنْهَـٰرُ تَجْرِى مِن تَحْتِى

And Pharaoh called out among his people; he said, "O my people, does not the kingdom of Egypt belong to me, and these rivers flowing beneath me; then do you not see? [2]

He boasted about the water flowing under him, so Allāh brought his demise with the same rivers flowing over him as he attempted to fight Mūsā عليه السلام. The other Fir'awn, the Fir'awn of this Ummah, Abu Jahl, ended up being a beheaded corpse in the Qalīb (in the well) of Badr, as we mentioned in the previous Khātirah, if I'm not mistaken. And that's after years and years of flexing his might and muscle over RasūlAllāh (ﷺ).

A third reason why Waraqa mentioned Mūsā instead of 'Īsā is what Ibn Hajr mentioned. He said, *"The messagehood of Mūsā was agreed upon by all the people of the book, while the message of 'Īsā was denied by the Jews."* And that's possibly why he chose that.

[2] [43:51]

A fourth explanation given is that there's actually another narration. There's a narration in *Ad-Dalā'il* that Waraqa actually said ʿĪsā instead of Mūsā. And An-Nawawi رحمه الله said both of those narrations were authentic.

Now going back to what Waraqa said, he said,

يَا لَيْتَنِي فِيهَا جَذَعًا، لَيْتَنِي أَكُونُ حَيًّا إِذْ يُخْرِجُكَ قَوْمُك

I wish I were young and could live up to the time when your people would turn you out. [3]

Waraqa wishes he was a Jadh'ā, which means young, it means someone who's young. It's a popular term among the Bedouins, because they use it to refer to a young cow, camel, pr sheep when they're very young and their meat is at its peak. Egyptians have a similar, popular slang derived from this, but it's slang, it's Jad'ā with a د, not a ذ, and they refer to it as someone who's enthusiastic or vigorous. And likewise, there's a similar slang that the Mauritanians use in a similar context. But the Fusha is جذعا, and it means young. He said, *"I wish I were young and I could live up to the time when your people would oust you."*

فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: أَوَمُخْرِجِيَّ هُم؟

Allah's Messenger (ﷺ) asked, "Will they drive me out?"

Pay close attention. Because it is for this reason, in this particular statement, that I mention this Hadīth today.

فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: أَوَمُخْرِجِيَّ هُم؟

Allāh's Messenger (ﷺ) asked, *"Will they drive me out?"* They're going to drive me out?

قَالَ نَعَمْ، لَمْ يَأْتِ رَجُلٌ قَطُّ بِمِثْلِ مَا جِئْتَ بِهِ إِلاَّ عُودِي

[3] Bukhari: 3

Yes, anyone (man) who came with something similar to what you have brought was treated with hostility.

And in another narration, أوذي (was harmed). Waraqa replied in the affirmative. He said, *"Any man who came with something similar to what you have brought was treated with hostility."* We know Waraqa knew the scriptures and he had plenty of knowledge, that's why Khadījah رضي الله عنها took him there. He had plenty of advice to give. But right after telling him that what he saw was Jibrīl عليه السلام, why would Waraqa amaze the Messenger (ﷺ) with the specific, particular advice that he would be ousted? With all the knowledge he had, and all the advice he could have given him, why would he make this point to the Prophet (ﷺ)? Waraqa wasn't trying to scare the Messenger (ﷺ) out of his Messagehood. Rather, he was helping prepare the Messenger (ﷺ) for the mighty test that he's gonna take on, and he needs to know from the start that things will change. He needs to know (ﷺ) and be fully aware and prepared for what's about to take place. That's why Allāh sent him to Waraqah to advise him about that.

This is the point that I want you to leave with today. This is the lesson for Strangers who are strangers in their Tawhīd, the core of their belief. Believing in the pure Tawhīd, with all its aspects and conditions, makes you a stranger today even among those who claim to follow the words of Tawhīd. It applies to strangers who fulfill the Wājibāt and the Sunan that people have neglected. Whether it may be, for example, Salāh on time, Hijāb and Niqāb, refusing to do the popular Harāms that render you a stranger by not doing them. Strangers who were mocked, for example, for growing their beards, *before* it became a style, and they'll continue to grow it after the style fades away, because they grew it in obedience to Allāh سبحانه وتعالى and His Messenger (ﷺ). When a Stranger takes the golden statement of Waraqa and acclimates himself to the various forms of hostility that he or she will surely face, just as the messengers faced, it absorbs the shock, and it lessens the worry and afflictions that come in this path, and it keeps one determined and resolute, unswerving, unswayed, and unyielding.

Another point: the response of the Messenger (ﷺ) was just as astonishing as the statement of Waraqa رضي الله عنه. Let me remind you that the Messenger (ﷺ) was taken to Waraqa to learn about what it was that terrified him. Waraqa informed him. But to the Messenger (ﷺ), being ousted captivated his attention more than the prime reason that caused him to rush to Khadījah رضي الله عنها, the main reason that he was taken to Waraqa. What I'm trying to say is, you would think the dominating topic in the dialogue, in the follow up questions, would be pertaining to the details and specifics about Jibrīl عليه السلام, or maybe Mūsā عليه السلام, or the particulars of the messagehood — the reason why he went there in the first place. But it wasn't. ***"They will oust me?"*** That statement changed the course of the dialogue. Because what crime did he (ﷺ) commit? Whose blood did he spill and shed (ﷺ)? What mischief did he cause (ﷺ)? Whose wealth did he steal or fraud? Who did he ever lie to or deceive? Who did he ever betray? And who did he ever perform sorcery on (ﷺ)? They want to oust a man from the deepest, most noble clan of Quraysh in Makkah, only known by the most noble characteristics? ***"They will oust me? They will oust me?"*** Waraqa رضي الله عنه explained it in a nutshell, and he explained it well. He explained the path all strangers will face.

لَمْ يَأْتِ رَجُلٌ قَطُّ بِمِثْلِ مَا جِئْتَ بِهِ إِلاَّ عودي

It's not only that! It's deeper than just ousting you. That's just the beginning! There's more to it. لم يأت رجل قط بمثل ما جئت به إلا عودي. You're not only going to be ousted, you're going to be treated with full-blown hostility as well. *"Any man who came with something similar to what you have brought, was treated with hostility."* لا اله الا الله محمد رسول الله — Tawhīd — the pure Tawhīd changes things. Evil, wicked hearts see the pure hearts of Tawhīd as evil in every aspect, no matter how noble they are, whether it's matters directly pertaining to لا اله الا الله or characteristics of their personal life.

لا إله الا الله محمد رسول الله changes the noble qualities of an individual to its opposite in the eyes of the wicked. And when that doesn't work, they'll go to the

extent of criminalizing noble traits. Lut (عليه السلام)'s purity was criminalized by his people without any shame. Before Tawhīd and messagehood, before لا اله الا الله, he (ﷺ) was known with every noble characteristic. And after Tawhīd, they attempted to portray him (ﷺ) as the most evil villain of all time. Just earlier, in the same Hadīth, to calm him down and assure him, Khadījah رضي الله عنها mentioned some of his noble qualities that all of Makkah unanimously agreed upon. She told him that Allāh would never harm or disgrace someone with such qualities. Khadījah said, earlier in this Hadīth,

كَلاَّ وَاللَّهِ مَا يُخْزِيكَ اللَّهُ أَبَدًا، إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ

Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones.

"Allāh will never harm or embarrass someone like you." Why? *"Because you keep your good relations with your kith and kin, you help the poor and the destitute, you serve your guests generously, you assist everybody afflicted with calamities and hardships that you can."* These were his characteristics (ﷺ). They agreed upon it.

Without being prepared with the advice Waraqa gave, you will see the amateurs who emotionally and hastily jump on the bandwagon of Islam, and in particular the pure Tawhīd, then possibly engage in Da'wah — you will see them relapse and fall back further than when they started. That's why it's become a trend of dogs who come out and say, *"We were on this and then now we're this."* Meaning, the meaning of what they're trying to tell you in a nutshell is that we were on the pure Tawhīd, we found that extreme, and now we're good. Engaging in interviews, writing books, opening institutes that serve the most despicable of all Tawāghīt, gaining fame, wealth, **and Jahannam** on top of that, *unless* they openly repent. It may have been a slap on the wrist that they got, a mockery, a few words, some scrutiny, maybe some slander, slight harm, or the delusion of all

of that, and the namby pambies, spineless [ones] pitch the ember and call before it's even lit up. They pitch the ember and call before it's even lit up. They don't realize what this path entails. That's why it was the wisdom of Allāh سبحانه وتعالى that he sent Waraqa رضي الله عنه to inform the Messenger (ﷺ) at the start, what it's all about.

If it was constant Karamāt and gains and victory pouring in, who wouldn't join this path? That's why there's Ibtilā', that's why there's Tamhīs, that's why there's Fitan.

أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِكُم ۖ مَّسَّتْهُمُ ٱلْبَأْسَآءُ وَٱلضَّرَّآءُ وَزُلْزِلُوا۟ حَتَّىٰ يَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ مَتَىٰ نَصْرُ ٱللَّهِ

Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allāh?" Unquestionably, the help of Allāh is near.[4]

Allāh also said,

وَلِيُمَحِّصَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟

And that Allāh may purify the believers [through trials] and destroy the disbelievers.[5]

Allāh said,

وَلَقَدْ فَتَنَّا الَّذِينَ مِن قَبْلِهِم

But We have certainly tried those before them…[6]

Allāh said,

لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا

[4] [2:214]
[5] [3:141]
[6] [29:3]

to test you [as to] which of you is best in deed…[7]

Someone raised by the words of Waraqa رضي الله عنه, that are a foundation to the reality of this path, will have the globe against him or them, and that will only boost their faith, and they will only grasp harder on the ember and coal no matter how hot it gets, never letting go, because they were trained to understand the reality of this path.

And a final point pertaining to this is something more directed at women or sisters. And that is, the person listening in on this in the background was Khadījah. She رضي الله عنها knows now what's going to happen to her husband (ﷺ). This is the role model of all Muslim women — *and* men for that matter. We all look up to her for the various qualities of her life. Now did she say, *"Oh this is going to get bumpy, and it's not what I envisioned in this marriage*"? This is the time for her to pull out of the marriage. The perfect timing for her to say, *"It's time for me to get out."* Did she ever say let me ask for my Talāq or my Khul' because I'm not going to be able to handle this? That's not Khadījah رضي الله عنها. And that's why she ends up with the honor of being so beloved to the Messenger (ﷺ), and the honor of being among the best of all women, receiving a special Salām from who? From Allāh, the Almighty. The Lord of the Universe sends a Salām to Khadījah رضي الله عنها. Jibrīl عليه السلام sends a special Salām to Khadījah رضي الله عنها. And along with that, she gets the glad tiding of a palace in Jannah made of reeds, with no turbulence, no fatigue in it.

Commenting on the statement by Waraqa, *"Any man who came with something similar to what you have brought was treated with hostility"*, Ibn Al-Qayyim summarizes the point I'm trying to get across to you today in the most eloquent statement. In Madārij As-Sālikīn he says,

وهذا مستمر في ورثته كما كان في مورِّثهم

This continues and applies to the inheritors just as it applied to the testator.

[7] [67:2]

We inherited this Dīn and knowledge from RasūlAllāh (ﷺ). So he's saying just like that statement applies to RasūlAllāh (ﷺ), the testator of this Dīn to us, it applies to us, the inheritors. Just like Allāh سبحانه وتعالى tells His Messenger in many verses, in many Āyāt, what previous messengers endured, so he can find solace and know the path, what he tells His Messenger applies to those of us who inherit this path. Rest assured, the purer the Tawhīd, the more you practice it, the more influential you are in it, the more you should expect the degree of hostility to be.

لَمْ يَأْتِ رَجُلٌ قَطُّ بِمِثْلِ مَا جِئْتَ بِهِ إِلاَّ عُودِي

No man ever came with something similar to what you have brought, except that he was treated with hostility.

وصلى اللهم وسلم على نبينا محمد وعلى آله وصحبه وسلم